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THE MINARET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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FROM THE EDITOR'S DESK

Amid the daily gloom of the continuing plight of terrorism the news spectrums are awash with extremism across the country. A feeling of uncertainty is gripping the nation, worsened by a fear of unknown. Most people are wondering as to what is in store for Pakistan. Riots, blasts, explosions and baton wielding security personnels have come to represent the face of the faith. Fanatics are threatening law abiding citizens, kidnapping government servants and civilians to settle various scores. The rulers have no defence against those militants and cannot protect the citizens anywhere in the country. Ordinary people are at risk at all times with no protection. It is not just the militants but also the ordinary criminals against which the government appears helpless. Some are of the view that the law enforcing agencies are reduced to humiliation of appeasing criminals, performing service and allegedly making deals with them. Deals with criminals and sycophants have allegedly become the order of the day.

We are all in a difficult impasse and fighting for an unknown future. Every compassionate Pakistani must be feeling hurt and turning within when extremism and Islam, terrorism and Pakistan are used side by side. Critics of Islam leave no opportunity to raise alarm by labelling the faith as an "evil religion" and claiming that Islam promotes violence.

The global image of the Muslims has been tarnished by a false perception that they support terrorism. We are now at the

cross-roads of our history as an Ummah. Never in the history of Islam, Muslims have faced such odds. It is easy to blame the West for the slanderous and misleading campaigns or distorting the image of Islam. But before blaming others we must share some of it as we are ourselves equally responsible for the present predicament by providing support to the extremist group. Muslim militants are sowing seeds of poison and hatred between the Muslims and the rest of the humanity by committing egregious acts of violence in the name of Islam.

To avoid a meltdown a change in the political culture needs to occur. Extremism has to be taken out and replaced with tolerance. The government can not do this alone. The clergy, the academics, the literati and the media have to bring this about from the grass-root up.

The extremist elements with ignorance and negligence of government and with their explicit blessing have been promoting their narrow interpretation of the Holy Book and Sharia and spreading their radical beliefs in the country. Religious extremism has become a major threat to the continuation of civilized life in Pakistan, often putting strain even on foreign relations. Abuse of the right to the religious freedom is rampant as evinced by the rise in religiously motivated crimes against minorities. The extremist element, joining hands with Talibans, have let loose a reign of terror, specially in the western border areas of Pakistan. Fanning out with their brand of insurgency they are posing even

a serious threat to the country's territorial integrity.

Extremism, both religious and political has become a menace and every enlightened citizen of the country need to make a determined effort to fight this menace. They need to create an awareness about the true spirit and teachings of Islam. Islam does not allow one's belief to be forced on others and strictly forbids the murder and killing of another human being. Individuals can voice their views and contribute to collective wisdom but have no right to enforce their Sharia in any country. Every Islamic state has its own institutions and systems and nobody else has the right to impose their individual perceptions and interpret Islam with their limited vision. Islam, as a religion, is a code of life, a way of life to be understood and practiced by each individual member of society and establishes relationship between man and God.

Man owes account to none other for his faith but to God. All mandatory ibadat lead to spiritual growth. These are not to be enforced coercively but through love. All prophets spread the message of Allah through preaching and never imposed religion by force. Holy Prophet, Muhammad (ﷺ), too spent all his life in Makkah and Madina towards preaching the spiritual values of Islam.

Unfortunately Islam is the most misunderstood religion in the world and

it is the need of time to present the true face of Islam which is not only a religion of rituals but a complete code of life. Truly speaking, Islam was a clarion call for action, change and compassion, for the creation of a just society. It preached equality which was quite shocking to the non-Muslims world at the time. The Crusaders were struck with amazement when they saw Muslim treating even menials with respect and compassion.

Pakistan, our country, was the result of a genuine desire of the Muslims of the sub-continent to have their homeland where their religion, identity and culture remain protected. It was not made of bullets and guns. It has a glorious civilisation to be cherished by the people of the country. But if things are allowed to be carried out in a chaotic manner as they are now, it will not be very long before this homeland of 156 million Muslims is destroyed piece by piece by a bunch of misguided people. Its progress is already being threatened by extremist elements that may force the country to revert to backwardness.

Pakistan is an Islamic country and it is the government's responsibility to enforce the fundamental principles of declared objectives of the state, such as peace tranquility, religious harmony. Over and above this nobody should be allowed to make his own laws and authority and compel others to abide by their law and authority.... FARID

CALL FROM THE MINARET

HIS EMINENCE MAULANA
MUHAMMAD ABDUL ALEEM SIDDIQUI
AL-QADRI

THE CODIFICATION OF ISLAMIC LAW IJTIHAD AND MUJTAHID

The island of Trinidad enjoys British administration and is governed by British Law. Those who wish to enter any such Government service here which concerns itself with the administration of law are bound to qualify themselves in the knowledge of the British Law. For instance, even he who is desirous of holding the job of a Police Sergeant must study the sections of Criminal Law before he can be hired for the job. Thus every Police Sergeant in the colony can claim to possess the knowledge of Law. But, can you ever conceive, that because of that knowledge of Law which a Police Sergeant might possess, the Government can ever consider him eligible for the post of the Judge of the Supreme Court or that of the Attorney-General. If a Sergeant could equal a Barrister-at-Law or an LL.D., the Lincoln's Inn and the Faculties of Law at the great Universities would not exist.

No one can be given the right of interpreting the man-made laws, which continue to change and to be amended from day-to-day, unless he is a fully qualified Barrister-at-Law, nay, unless he has mastered the higher History of Law, Social Psychology and Sociology, etc., and can stand up in the true sense a Doctor of Law. But, what a pity, that people can afford to believe that the work of

Ijtihad, i.e., of interpreting the revealed Law of God and of deducing new laws from it, can be done by X,Y,Z. Such a monstrous suggestion simply staggers the imagination and it can possibly come only from those who have but a scant regard for God and His Law!

The word Ijtihad has been derived from the root JAHAD, and literally means **striving with full exertion**. In Islamic legal terminology, it denotes the endeavour of choosing, in the light of the Qur'an and the Sunnah, between two or more differing legal interpretations and of deducing from the Qur'an and the Sunnah, any new rulings for meeting new legal situations. One who performs **Ijtihad** is called **Mujtahid**.

The learned men of Islam have laid down certain qualifications in the light of the Qur'an and the Sunnah, which a person must possess for acting and for being accepted as a Mujtahid. Allama Shah Waliullah of Delhi (on whom be God's Mercy!) has mentioned those qualifications in detail in his celebrated book : Hujjatullahil-Baligha. I may summarise them here in their minimum form especially for the benefit of those simple-minded brothers and sisters of mine who have been misled into the belief

that they can act as Mujtahids in their independent capacities. Let those whom the promptings of personal fancies lead them into posing as Mujtahids without right, and who condemn the great services rendered by the Imams simply because their hearts are gripped by un-Islamic things and they cannot bear the Islamic discipline systematised and codified by the latter; pause for a while in an attitude of just consideration and think. The following are the minimum reasonable qualifications, on the Islamic side, which a Mujtahid should possess :-

(1) He should be an expert in Arabic language, literature and philology, so that he may be able to decide properly between the different connotations of the same word.

(2) He should be a high-class scholar of the Qur'an, and his study of it should be so extensive and intensive that whenever he has to consider a given problem, he should be capable of keeping before his mind's eye the whole sweep of Quranic thought and all the relevant verses.

(3) He should have the Traditions of the Holy Prophet (ﷺ) in his memory, so that whenever he has to focus his mind on any problem, he may have all the connected Traditions, even those connected indirectly, before him clearly and vividly, to guide his thought process rightly and comprehensively.

(4) He should further be an expert of the sciences of historical criticism (Riwayat) and logical criticism (Dirayat), so that he may be able to view the worth and connotations of various Traditions under study at the time, in their proper

perspective.

(5) Above all, he should possess piety and true Islamic character and his heart should be imbued with what the Qur'an calls **fear of God**.

Now, my friends ! if there is a person who claims to be a Mujtahid, but who does not possess even one-tenth of these qualifications, what else can you say about him but that he is groping in the dark and what else can be the result of his stumbling but misguidance.

Allama Shah Waliullah of Delhi, the celebrated philosopher, theologian, legist, traditionist and commentator, before whose learning and piety bowed the Arab and non-Arab Ulema, found all the qualities of a Mujtahid in his person. Yet his sense of responsibility and fear of God withheld him from declaring his Imamah and Ijtihad and in all humility, he continued to regard himself as a follower (Muqallid) of Imam Abu Hanifa's school of Law and continued to stress before the Muslims of India that they should stick to the Hanafi school, which had guided the Muslim governments for centuries and had been developed into a perfect system.

Qalaadah and Taqleed are two related Arabic words. The word Qalaadah means **a rope or a chain which is bound to the neck of someone to make him follow behind**. Taqleed connotes the act of following. As a religious term, it has reference to the fact that **the servants of God, who are linked together by obedience to God, receive the Commandments of God through such a chain**.

That is, when someone says that he

is the Muqallid of Imam-e-Azam, it means that the chain through which he is receiving the Commands of God is that which passes through Imam-e-Azam to the Holy Prophet Muhammad (ﷺ). It never means that he is following the commands of Abu Hanifa. Nay, the Command is that given by God, the manner of grasp is that taught by the Holy Prophet (ﷺ), the interpretation is that given by the Companions, the arrangement is that fixed by the Hanafi school. The work of the Aalim and the Mufti is to follow this chain, to acquire his knowledge of the Islamic Law in conformity with it and to guide the people in their legal affairs.

Suppose, today, someone enquires from me concerning some point of Islamic law. What shall I do? I have no right to give him some commandment on my own behalf or tell him something in the light of my own common sense. My function is merely to deliver the law which God has given and to guide the people on the basis of that revealed Guidance. This function is also based on certain authority and certain qualifications. For instance:

(1) If I am questioned about any problem relating to the Quranic text, I can answer authoritatively, because I possess a continuous authority reaching up to the Holy Prophet Muhammad (ﷺ).

(2) If I am questioned about any problem relating to the Quranic exegesis or the sciences relating to the Hadith literature, I can answer authoritatively, because I possess a continuous link of authority reaching up to the Holy Prophet (ﷺ).

(3) Similarly, if I am questioned about any problems relating to Islamic Law, in

accordance with the Hanafi or Maliki or Shafei or Hanbali schools, I can answer authoritatively, because I possess continuous chains of authority passing through the four Imams and reaching up to the Holy Prophet (ﷺ).

I am here before you. My mode of life and my character is before you. The evidence of history about the authoritative learning and piety of my teachers is before you. The commands which I am delivering to you today and the teaching which I am explaining to you is not, in reality, from me. It is the command and the teaching sent to humanity by God through the Holy Prophet Muhammad (ﷺ). In the field of Law, I know that every section of law which is found in Hedaya, or Fath-ul-Qadeer, or Durr-e-Mukhtar, or Shami, or any other similar book has been inserted there after utmost investigation and I am ready at all times to prove it.

After all, what these books of Islamic law (Fiqh) are? They are the hand-books detailing the Law which the Holy Prophet (ﷺ) brought to humanity. They are the compendiums where each and every one of us can find a ready-made and clear-cut reply to his legal problem.

Even though it may prolong the discussion let me reiterate the argument I have been expounding so far. Let me state that:-

(1) The Holy Qur'an is the basic book, the ground work of Islamic Law. The explanation and exposition of its teachings, in the light of the Holy Prophet's (ﷺ) Traditions, is called Ilm-ul-Tafsir (or, the Science of Commentary). There exist numerous books on that subject, among which the better known classics are : Tafsir

Tabari, Tafsir Baidawi, Tafsir Kashshaf and Tafsir Ma'alim-ut-Tanzeel.

(2) The explanation and detailed exposition of the Quranic teachings by the Holy Prophet (ﷺ), in his Sayings and Actions, forms the second basic source of Islamic knowledge. Now that science which deals with the collection of those Sayings and Actions of the Holy Prophet (ﷺ) is called the Science of Hadith. There are numerous books on that subject, the most well-known classical works being : The Sahih-al-Bukhari, Muslim, Abu Daud, Tirmizi, Ibn Majah, Muatta of Imam Malik, Musnad of Imam Azam, Musnad of Imam Ahmad, etc., etc. There are several compendiums where the Traditions have been arranged alphabetically, e.g. Kanz-ul-Ummal and Bihar-ul-Anwar. There are some compilations arranged in a third way, e.g., Ma'ani-ul-Athar.

(3) The science which deals with the biographies of the reporters of Traditions for the assessment of their worth, is known as the Science of Asma-ur-Rijal, and there are many classical books relating to it.

(4) The science which deals with the gradation of Traditions is known as the science of Usool-e-Hadith.

(5) The science which deals with the Principles of Qur'an and the Hadith is known as the Usool-e-Fiqh, and there are several classical works and numerous explanatory books on that subject.

(6) When the laws are framed and deduced from the Qur'an and the Hadith according to the rules of Usool-e-Fiqh, and they are arranged and systematised in the form of a Law-code, the science is called Ilm-ul-Fiqh. There are a number of

classics and numerous hand-books on that subject.

(6) When the laws are framed and deduced from the Qur'an and the Hadith according to the rules of Usool-e-Fiqh, and they are arranged and systematised in the form of a Law-code, the science is called Ilm-ul-Fiqh. There are a number of classics and numerous hand-books on that subject.

In mentioning this classification of Islamic sciences, my purpose is to give just an idea to my simple-minded brothers and sisters who are being thrown into confusion concerning the Islamic legal schools by certain unconscientious people, who wish to establish their own hegemony and leadership and hence they propagate all sorts of confusion. Some of them have their ulterior sectarian ends to gain. Most of them are ignorant of Islamic sciences and the safest way they can adopt for their leadership is that of the denial of the validity or the necessity of those sciences. Many of them are so unconscientious that they impute absolutely false motives to the Imams, to call them as **gods besides Allah**, and to criminally impute Shirk (polytheism) to the overwhelming majority of the Islamic world which accepts the guidance of the Imams in the matter of understanding the Islamic Law. Even a blind man can see how far they are right. Even the least intelligent person can grasp the element of blasphemy in their stand. Even the ordinary Muslim can understand that:

(1) When the Commentator of the Qur'an ponders over the verses of that Sacred Book, in accordance with the principles of language and grammar and in the light of the Traditions of the Holy

Prophet (ﷺ), he is doing nothing else than obeying the following command of the Qur'an itself:

"Do they not then earnestly seek to understand the Qur'an". (XLVII : 24).

(2) The scholar of Hadis (Muhaddis), when he applied himself to the understanding of the Holy Prophet's (ﷺ) Sayings and Actions, does so only in obedience to the Quranic teachings:

"He who obeys the Apostle, obeys God." (IV : 80).

(3) The scholar of Asma-ur-Rijal, when he carried out the work of examining the veracity of the reporters of the Traditions, does so in conformity with the Quranic principle of not accepting any report without exhaustive investigation.

"O ye who believe ! if an evil-liver bring you tidings verify it. . . . (XLIX : 6)

(4) The scholar who applies the science of Usool-e-Hadith for grading the Traditions which are extant and for fixing up the categories of Fard, Sunnat, Mustahab, Permissible, non-Permissible, partially-Permissible, etc., in the domain of practical injunctions, is only elaborating on the Quranic command:

"And whatsoever the Apostle giveth you, take it. And whatsoever he forbiddeth, abstain (from it)". (LIX : 7).

(5) The scholar of Usool-e-Fiqh fixes up the Principles of Islamic Law to elaborate the practical teachings of Islam for the faithful, in obedience to the following Quranic injunction:

"If a party from every group remained

behind, (they could devote themselves to the task of) gaining sound knowledge in religion". (IX : 122).

(6) The Imams of Fiqh, when they systematise the legal injunctions of Islam, in the light of the Usool-e-Fiqh, do so merely to carry out the Quranic injunction, which forms the remaining part of the verse just quoted, namely:

"and they may warn their folk when they return to them, so that they may beware". (IX : 122).

Those Imams only further the mission of the Holy Prophet (ﷺ) referred to in the following verse:

"O Messenger! Make known that which hath been revealed unto thee from thy Lord". (V : 67)".

When they teach Islamic guidance to the people, they do so in obedience to the Holy Prophet's (ﷺ) command:

Lo! Verily, let him who is present deliver the Message to him who is absent.

When the Imams systematise the Islamic laws to save men from falling into errors and to make the path of their understanding smooth, they only act in accordance with the following Quranic command:

"Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from his way, and He is Best Aware of those who go aright". (XVI : 125).

Al-Ghazzali

ABDUS SUBHAN

That noble son of Iran— Hujjat-ul-Islam Imam Abu Hamid Muhammad Al-Ghazzali — known to the western world as Algazal—is the greatest theologian of Islam and its most original thinker. An author of no less than 69 works of importance on theology, mysticism, orthodoxy and dogmatism in Islam, he helped give root to Islamic culture in the territories that fell under Muslim power.

His contribution to Islamic thought helped, on the one hand, to defend Islam from the inroads of irrelevant free thinking indulged in by the philosophers of Averroes' school and, on the other, to rescue it from intellectual stagnation to which it had been consigned by the fanatic dogmatism of the conservative priesthood of the age. And he succeeded in his duel mission only too well.

Al-Ghazzali was born at Tabran, a suburb of Tus, in the year 1058. His father was a spinner by profession (Arabic : *Ghazzal*) and from that association he assumed the surname Al-Ghazzali. It may be remembered that in the heyday of Islam the dignity of labour was so respected that scholars, divines and leading Imams took pride in adopting one profession or another for a living.

For instance, the great Imam Abu Hanifa was a cloth-merchant and Allama Qaffal Mervazi was a locksmith. After the day's labour these philanthropic enthusiasts presided over their study circles and imparted knowledge to all and

sundry without remuneration.

AL - GHAZZALI had his earliest education in his native town at the feet of a noted teacher, Ahmad bin Mohammad Razkani. But the urge for knowledge soon took him to Jurpan, where he joined the study circle of the famous Imam Abu Nasr Ismaili. Here he devoted himself to his studies, taking extensive notes from the lectures of the Imam for future reference.

Sometime later, on his way back to his native town of Tus, he was waylaid by robbers, who despoiled him of everything he had, including the precious notes. He beseeched the chief of the robbers to return that collection of papers, which he priced above everything in the world. The robber chief laughed him to scorn and returned the papers with the remark that if a bundle of perishable papers was the sole repository of his knowledge then, in truth, he had learnt nothing.

Stung to the quick by the remarks Al-Ghazzali devoted full three years to assimilating every details of his studies and to further broadening his cultural horizons. Later, he went to Nishapur, then an important seat of learning and a famous cultural centre. Here luck placed him at the feet of the greatest scholar of the day, Imam Zia-ud-Din Abdul Malik Juwaini, known through-out the Islamic world as Imam-ul-Haramain (Leader of the Two Sanctuaries) for the recognition he commanded at Makkah and Madina as a great religious leader and an authority on

Muslim theology and jurisprudence.

This astute master did not take long to notice the worth and talents of the student. He assigned him a place of honour as his “Muayyid” or Assistant Lecturer. Al-Ghazzali remained with the saintly Imam till the latter’s death in 1089. The death of Imam-ul-Haramain left him without a rival in learning and his fame spread far and wide. He soon attracted notice of the great Saljukian Vizier Nizam-ul-Mulk, who took him in his service and placed him at the head of the famous Nizamia Academy of Baghdad. Here he taught for six years and won great renown.

The period in which Al-Ghazzali flourished was a great epoch in Islamic history. The Saljukian Empire was then at its zenith, its boundaries stretching from Kashghar and the confines of China in the East to Hellespont and the Mediterranean in the West. Under the enlightened rule of Malik Shah and his illustrious Vizier, Nizam-ul-Mulk, it attained the heights of prosperity and grandeur hardly reached during the best periods of Arab history.

Commerce and industry, arts and sciences, language and literature and, in fact, everything which made for civilisation and culture received impetus from the fostering care and patronage of the Government. The centre of all these cultural activities was Nizam-ul-Mulk, the Vizier, himself and author and a great patron of theologians, scholars and men of learning. He spread a network of schools, colleges and other institutions of learning. According to the author of “Rauzatain Akhbar-ud-Daulatain” there

was not a city in the Empire where an institute was not set up.

But to the restless mind of Al-Ghazzali this grand empire with a grandiose system of education was but a *plethora* of the body politic if it was not firmly founded on Islamic ideology and ethics. Al - Ghazzali, therefore, felt bound to give full attention to the complete re-orientation of education.

It was not an easy task that he had set himself. The world of Islamic thought was a cockpit of rival sects. To Al-Ghazzali the panacea of these ills of conflicting notions and subjective loose thinking lay in a return to orthodoxy and the application of reason to dogmas on a dialectical basis. Some spade work in this direction had been done by Abdul Hasan Ali Al-Ash’ari, who, in the beginning of the 10th century, had espoused the cause of orthodoxy and undertaken to transform it dialectically with a view to providing it with a scientific foundation.

This work was carried forward and perfected by Al-Ghazzali, who made a return to the Qur’an and the Sunnah as the foundations of his theology and ethical system. It was on these that he proposed to build the whole superstructure of education within the Saljukian dominions.

He was diverted from the task by the death of Nizam-ul-Mulk at the hands of a Batinite fanatic. His revulsion against Batini methods made him write a number of polemics against their Ismaili doctrine and thus enter the confines of controversial thought. Intellectual integrity, however, asserted itself. Having thus discovered himself a prey to feeling and unconsolated

in his mental attitude by his further studies, he drifted into doubt and scepticism.

Dissatisfied with traditional authority, he turned to all doctrinal systems, but found satisfaction in none. In mental despair he studies in turn rationalism, esotericism, Batini philosophy, dialectical theology and even atheism, Zindiqism and all manners of belief and disbelief, but found solace in none. Adrift in the seas of thought, Al-Ghazzali, who had earned notoriety for pride and impatience against men of lower intellectual calibre along with this reputation for learning, wandered humble and intolerant of his own limitations.

THEN, inexplicably, he discovered satisfaction in mysticism. It had been a wearying strife lasting over 12 years. He had relinquished his post at Baghdad and had adopted the free life of a homeless wanderer. He visited all important centres of learning, both secular and divine, including those at Damascus, Jerusalem, Hebron and Alexandria. At Damascus he delivered some lectures to scholars in the great cathedral mosque. The cloister, which he occupied in this mosque during his sojourn in Damascus, is still called "Zavia of Imam Ghazzali."

After a pilgrimage to Makkah and a visit to the holy shrine at Madina he thought of putting an end to his wanderings by returning to peaceful life at home. On his way back he visited the tomb of Abraham al-Khalil and made a triple vow never to pay a visit to a royal court; never to accept any money from kings by way of gift or remuneration; and lastly never to indulge in a *Munazira* or religious

disputation with anyone; and he kept these vows, except for one occasion on which he was forced by royal command, to the very last.

In the year 499 A.H. (1106 A.D.) he returned to Nishapur and was placed at the head of the Maimunieh-Nizamia College of that city by the Grand Vizier Fakhr-ul-Mulk, the son of his old patron, Nizam-ul-Mulk. This work he relinquished the very next year following the assassination of Fakhr-ul-Mulk by another Batini fanatic.

He returned to his home town in 1107, and founded there a school and a monastery (*Khanqah*). But his desire to live with his learning was not to bear fulfilment. A party of jealous religious divines presented a complaint against him to Sultan Sanjar bin Malik Shah to the effect that Al-Ghazzali had in his writings used disrespectful language against Imam Abu Hanifa. Al-Ghazzali was accordingly summoned to the Royal Court to answer the charges.

He was loath to attend the court because of the vows he had taken at the tomb of Abraham, but he had to yield to the royal decree. He proceeded to the court and defended himself so well that he was not only exonerated but it was ordered that the religious divines of the realm should visit him at least once a year to benefit by his erudition.

Al-Ghazzali passed away in peace at his native place in 1111 A.D. He had continued writing and his mind was active to the very last.

THE ten rules of life's conduct laid down by Al-Ghazzali throw a light on his way of thinking. These rules briefly summarised are:

1. Insistence on the appraisal of conduct from intentions— "Good in so far as it concludes what it sets out to do, and leaves the rest to God..."

2. Unity of purpose— "Let him who would serve the Lord avoid things of this world and rest his hopes and aspirations in God."

3. Conforming to truth at all costs.

4. Return to the Qur'an and the Sunnah and urging orthodoxy on Muslims.

5. Procrastination must be avoided and replaced by steadfast zeal and determination.

6. Ajz or duty to acknowledge inability to do anything without the help of God.

7. Salvation by Faith — "One should not feel secure" he says, "in the superiority of well-doing but should rest one's hope in God." It is the rule that lays down that the mind must have true fear and hope".

8. Adoption of a life of devotion and prayer.

9. *Muraqabah* or continual observation and watchfulness— "One who persists in watching and observing his own heart for God will find God and his grace."

10. Consecration to a knowledge where one would see God. Living should be inward diligence and outward preservice in doing good work.

It was Al-Ghazzali who brilliantly co-ordinated and reconciled orthodoxy with mysticism in Islam and, thus set at rest an endless controversy. He assigns a place of honour to Sufis in Islam as people of insight and vision, but at the same time contends that the revelations of saints supplement (and not supplant) the revelations of prophets which are the source and basis of all real knowledge.

Thus he subordinated sainthood to prophet-hood and upheld the supreme authority of the Prophet Muhammad (ﷺ) whose law he wrote, must be obeyed in letter and spirit.

Another service rendered to Islamic thought was the check Al-Ghazzali was able to impose on irrelevant free thinking on the part of Muslim philosophers who under inspiration from Greek philosophy dabbled in problems theological and applied the yardstick of Aristotelian analysis to matters spiritual.

He argued order out of the chaos and helped save the Muslim mind from the enervating influence of verbiage sorted into so-called rationality. To that end he wrote such books as "Taha-fut-ul-Filasfa" (Destructio Philosophorum) and "Maqasid-ul-Filasfa" (Aims of Philosophers), tearing the arguments of the philosophers into a thousand shreds.

Cudgels were taken up on behalf of philosophers by no less a personality than

Ibn Rushd (Averroes) who wrote a rejoinder under the title "Tahafat-ul-Tahafut" (Destructio Destructionis), but he did not succeed so well. Thereafter Orthodoxy emerged triumphant and philosophers were never able to retrieve their position.

Among the Muslim philosophers whose ideas were incorporated in the body of Christian thought Al-Ghazzali holds a very high position. His philosophical works were translated by Avendeth in collaboration with Archdeacon Gunlissalvi and had wide circulation in Europe. His theology profoundly influenced the works of the great Christian theologian. St. Thomas Aquinas.

His treatise on the place of reason as applied to revelation and other theological problems has, in the main, been followed by St. Thomas in his "Summa Theologica." Some of the most important questions on which the saint seems to agree with the Imam are:

1. The value of reason in explaining the truth about things divine.
2. The idea of contingency and necessity as demonstrating the existence of God.
3. The unity of God implied in His perfection.
4. Resurrection of the dead.
5. Belief in miracles as a testimony to the truth of peoples' utterances.
6. *Mushahidah* or the possibility of

a beautiful vision.

Another Christian thinker of great eminence who came under the influence of Al-Ghazzali's writings was Raymond Martin. He made good use of the arguments advanced by Al-Ghazzali against the philosophers and scholastics in Islam in his "Destruction Philosophorum" and incorporated the lot of them in his work entitled "Pugio Fidei."

Henceforth Al-Ghazzali's views on resurrection of the dead, creatio ex-nihilo and other questions of theological importance gained wide currency among Christians and were freely used by them in many a scholastic treatise.

AL-GHAZZALI was a prolific writer and as already stated his genius found expression in 69 works of great merit. Out of these the following are some of the more important:

1. "Al-Munqiz minad-Dalal" (Deliverer from Darkness), described the changes in his philosophy. It was edited by Schmolders and published with his "Essai sur les ecoles philosophiques chez les Arabes" (Paris 1842). It was translated into French by Meynard in 1877. An edition of it was also issued in Germany with a German translation by H. Malter (Frankfort, 1896). An English translation of this work was issued by Claude Field under the title "The Confessions of Al-Ghazzali" (London, 1909).

2. "Mizan-ul-Amal": A compendium on Ethics. It had a profound influence on mediaeval Judaism. It was translated into Hebrew and clothed into Jewish garb by substituting biblical and Talmudic quotations for Quranic and Hadis citations.

(Edited by J. Goldenthal and published in Paris in 1839).

3. “Kimiya-i-Sa’adat” was a treatise on Ethics. Several editions of this work were published in Europe.

4. “Maqasid-ul-Filasfa” (Aims of Philosophers)—A Latin translation of it was made by Gundissalvi and published at Venice in 1506. It profoundly influenced Christian religious thought and Jewish thinking. The Jewish Philosopher, Musa bin Maimum (Maimonides) drew his peripatetic theories mainly from this work of Al-Ghazzali.


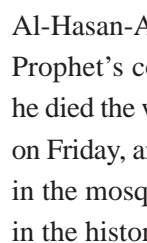
5. The “Ihya Ulum al-Din” (Revival of the Sciences of Religion) is Ghazzali’s masterpiece. According to Ibn-ul-Asir, It was written during his wandering and was read by thousands of people during Al-Ghazzali’s sojourn at Damascus. The verdict of Imam Nawawi, the commentator of Sahih Muslim, is that this book is second

only to the Qur’an and approaches very nearly to it; while Shaikh Abu Ahmed Zarkani claimed that if records of all sciences were to disappear from the Earth, he would still revive and reconstruct them by means of the “Ihya.” It was written in 40 books by the author and was published in Cairo in four volumes in 1889.

Standing high in philosophical works of merit are two other works, the “Ad-Durra-ul-Fakhirah”: a treatise on Eschatology, and “Tahafat-ul-Filasfa” (Destructio Philosophorum).

The constructive work done by Al-Ghazzali in some of these works (“Ihya-ul-Ulum” in particular) has earned for him the title of *Mujaddid* or reformer of his century and it is believed in certain quarters that he amply fulfils the provisions of a saying of the Prophet to the effect that God sends a *Mujaddid* at the beginning of each century to revive religion and rescue it from stagnation.

Unique Repute



Al-Hasan-Al-Basri was stated to have known personally 70 of the Prophet’s companions who took part in the battle of Badr. When he died the whole of Basra turned out in a body to follow his funeral on Friday, and there was none to attend or conduct the Friday prayer in the mosques of Basra that day— “an unprecedented happening in the history of Islam”.

The Beauty of Spirituality

Dr. Waffie Muhammad

When Adam and Eve, (may Allah be pleased with them), committed their mistake in Paradise, Allah (swt) closed off the passage back to the Garden from that day. This meant that no evil can go beyond the lower levels of the first sky. Then where are the deeds of man recorded?

Suppose all of our deeds are recorded in the skies and a couple of those deeds are evil in nature, will they also go up? No evil cannot go up, therefore the evil deeds of man are not recorded in the skies and it is kept separate from the good deeds.

There are two recording angels appointed to record all the deeds of man and it is possible to assume that one of them records the good deeds and the other records the evil deeds. The deeds of man are therefore recorded in separate places. Allah (swt) says in Surah Mutaffifin;

*Surely the record of the wicked is
(preserved) in Sijjin.
And what will explain to thee what
Sijjin is?
(There is) a Register (fully) inscribed.
(Chapter 83, verse 7-9)*

Evil goes down in a dungeon. The good is recorded in the heights, which is translated as heaven or the skies. If evil is recorded in a dungeon it is therefore possible to take out or remove them, and the best way of achieving this is by the performance good deeds as Allah (swt) says in Surah Hud;

*For those things, that are good remove
those that are evil:
(Chapter 11, verse 114)*

If you want to experience spirituality, you

first have to purify yourself. If you are pure spiritually you can ascend and go up, pass the skies. Whenever you meditate you will begin to feel yourself becoming light and you will be able to ascend and you will pass the skies and the lot tree and you will continue ascending. Prophet Muhammad (ﷺ) was pure and he is our teacher and exemplar. He came with a mission to invite us to Allah (swt). Allah (swt) says of His beloved in Surah Ahzab;

*O Prophet! Truly We have sent thee as a
Witness, a Bearer of Glad Tidings,
and Warner,-
And as one who invites to Allah's (grace)
by His leave, and as a lamp
spreading light
(Chapter 33, verse 45 - 46)*

Spirituality is an experience which scientific reason and logic cannot explain. In the beginning you will get a good feeling, then there will be signs, then you will have true dreams and after you will be able to ascend. When you ascend you will lose consciousness of your body. There is a verse in Surah Fatir which can help you ascend when you reach this stage:

*To Him mount up (all) Words of Purity:
(Chapter 35, verse 10)*

Spirituality is indeed a beautiful thing, and if you can achieve the green light, insha Allah you will have access to Prophet Muhammad (ﷺ). The Mashaaiks can have actual communication with him. How can you explain this logically? This is why you must at all times be cautious and humble. Spirituality is completely different and it allows you to cultivate your personality and gain closeness to Allah (swt).

Khawaja Uwais-e-Qarani (RDA)

ABDUS SUBHAN

How can I write about a man who was praised by the Prophet (ﷺ) who said: the fragrance of the Divine comes from the side of Yemen, where Uwais lived; and on the Day of Resurrection, Divine will create seventy thousand angels looking like Uwais to bring Uwais to the celestial sphere. They will bring him to Paradise and no one would know which one is the (real) Uwais, as Uwais prayed for God in his solitude, far away and hidden from the eyes of people, so shall he go to Paradise, and no one will know him; only the ones loved by Allah. God said, "My friends are under My Dome where no stranger can see them."

Uwais-ibn-Amir Moradi-al-Qarani (also spelled Uways and Uwais) was born in Yemen. The date of birth is not known. He took the name of Qaran for one of two reasons: after Qaran, a place or a mountain near Yemen, where he was born, or after Qaran, his group from the Bani Amir Tribe.

Uwais was a devotee and a follower of the Prophet Muhammad (ﷺ) and was martyred at the battle of Saffein, a battle between Amir-al-Momenin Ali (RDA) and Moavieh ibn Aby Sofiyan (RDA).

Uwais was a slim man of medium height who had a white spot on the palm of his hand, He ate very little, eating only to break his fasts and giving the remainder to the needy. He wore an old robe, which he knitted himself, to keep warm. He was a shepherd, and supported his elderly mother, whom he cared for. (ref: Tazkerat-

al-awlia by Sheikh Farid-uddin Attar; Safinat-ul-Awlia; Majales-al-Momenin)

Uwaiys was a pious man and was also been referred to as one of the Zuhad-somanieh, the eight pious ones. He was so well respected that the Prophet Muhammad (ﷺ) asked that, after his passing, his robe be given to Uwais.

Sheikh Farid Uddin Attar writes in his Tazkerat-al-Awlia:

Data Ganj Bakhsh Ali ibn Usman al-Hujwiri, a Persian Sufi and author of the famous book, Kashf-ul-Mahjub described that:

Uwaiys is like the sun to Ummat, and the candle of religion. Uwaiys Qarani is one of the great teacher who lived during the time of Prophet (ﷺ), but did not physically see the Prophet (ﷺ) for two reasons, First, he was in the state of Divine ecstasy and rapture, and second, he was caring for his aged mother. The Prophet (ﷺ) said to his devotees, "There is a man in Qaran whose name is Uwais. At the day of Resurrection he shall intercede for my people to as many as the number of sheep of the Rabia and Muzzer tribes". (These two tribes had the largest herd of sheep during that time). Then the Prophet (ﷺ) turned to Omar and Ali and said, "You will see him and recognize him; he is a firm, thin man, of medium height and there is a white scar the size of a coin on the palm of his hand but it is not leprosy. When you see him, give him my greetings

and ask him to pray for my Ummah, my people”.

Sheikh Najm-ed-din-Kubra known as Tamat-ul-Kura, one of the great Uwaiysi masters write:

If the generosity of the Generous is close, the apparent distance does not matter; and if the tenderness of the Tender is far, what is the benefit of apparent closeness? Uwaiys Qarani brought his life to the fire of his heart, and the Master of existence (referring to the Prophet) felt this fragrance and said: I feel the fragrance of God from the side of Yemen. People are blind in the covers of darkness, and in the limited world of you and I light cannot be seen, unless, to the eyes of those for whom by the will of the Lovers of God the curtain of unawareness will be torn off and hence, by this blessing whatever was invisible shall be seen.

Shaykh Muhammad Sa'id al-Jamal ar-Rifa'i, described in his book, The Children Around the Table of Allah that:

In a Hadith Qudsi recorded by the Companion Abu Hurayra, (RDA), the Prophet Muhammad (ﷺ) said speaking from his Lord:

“Allah, Exalted and Mighty is He, loves of His creation the God-fearing, the pure in the heart, those who are hidden, and those who are innocent, whose face is dusty, whose hair is unkempt, whose stomach is empty, and who, if he asks permission to enter to the rulers, is not granted it, and if he were to ask for a gentle lady in marriage, he would be refused, and when he leaves the world it

does not miss him, and if he goes out, his going out is not noticed, and if he falls sick, he is not attended to, and if he dies, he is not accompanied to his grave.”

Companions asked the Holy Prophet (ﷺ) “O Messenger of Allah, how can we find someone like that?” He said,” Uwais-al-Qarani is such a one.” They asked him, “and who is Uwais-al-Qarani?” He answered, “He is dark skinned, wide shoulder, and of average height. His complexion is close to the colour of earth. His beard touches his chest. His eyes are always looking downwards to the place of prostration, and his right hand is on his left hand. He weeps about himself with such a flow of tears that his lips are swollen. He wears a woolen garment and is known to the people of the heavens. If he makes a promise in the Name of Allah, he keeps it. Under his left shoulder there is a white spot. When the Day of Resurrection comes and it is annouced to the slaves, “Enter the Garden,” it will be said to Uwais, Stop and intercede. ‘Allah Mighty and Exalted is He, will then forgive them to the same number as are the people of Rabi’a and Mudhar. (These are the two tribes that Uwais (RDA) belongs to). So, O Umar and O Ali, if you can find him, ask him to intercede for you. Then Allah will forgive you.”

Ten years passed by which they inquired about him, but without being able to find him. In the year 21H/644CE, the same year that Umar ibn al-Khattab (RDA), the second Righteous Caliph after the Prophet's death, Umar (RDA) went to the mountains of Abu Qubays (Mountain overlooking the Makkah) and called in his loudest voice, “O people of the Yemen, is

there any one up there called Uwais?"

An old shaykh with a long beard stood up and replied. "We do not know who this Uwais is about whom you ask, but my brother's son is called Uwais. But he is too unimportant to be asked about, and too poor and submissive that he should not be raised up to your level. He is our camel herder, and he has no standing amongst our people." But Umar again asked him if he knew Uwais. The man answered, "Why do you ask about him, O Commander of the Faithful, for by Allah there is not one of us who is more foolish and more needy than he."

Umar, (RDA), then wept and said to him, "you are so, but not he. For I heard the Messenger of Allah, say, "Those who enter the Garden through Uwais, asking for forgiveness for them, are the people of the tribe of Rabi'a and Mudhar." Umar, (RDA), asked him where he could find him, and was told, "On the Mount of Arafat."

Umar and Ali (RDA) then went quickly to Arafat where they found Uwais praying under a tree with camels grazing around him. They approached him and greeted him, saying, "As-Salaamu Alaikum wa Rahmat-ul-Allah wa Barakatuh Uwais cut his prayer short, and when he had finished it, returned their greeting. They asked him, "Who are you?" He replied, "A herdsman of camels and a hired workman for a tribe." They said, "we do not ask you about your tending of animals, nor about your being a hired worker, but what is your name?" He answered, "Abdullah." They said, "All the people of the heavens and the earth are the slaves of Allah, but what is the name in which your mother named you?"

He said, "O you two, what do you want from me?" They said, "The Messenger of Allah once spoke to us about Uwais al-Qarani. He gave us a description of the bluish-black colour of his eyes, and he too told us that he has a white mark under his left shoulder. So please show us if you have this mark, for then it is you for whom we are searching."

Uwais then bared his left shoulder, and they saw a white mark. They then embraced him and kissed him and said, "We declare that you are Uwais al-Qarani, so ask for forgiveness for us and may Allah forgive you."

He answered, "I cannot even forgive myself, nor one of Adam's children. But there are on land and in the seas believing men and women, Muslim men and women, whose invocations to Allah are answered." They replied, "Surely this is so." Then he said, "O you two, you know about me and I know about my state, but who are you?"

Ali (RDA) answered, "This is the commander of the Faithful (al-amir al-muminin), Umar ibn al-Khattab, and I am Ali ibn Abu Talib."

Uwais stood up straight and said, "As-salaamu alaikum ya amir al-muminin. And you, O Ali, may Allah repay you with goodness for this community (Ummah)." They said, "May Allah repay you for yourself and your goodness."

Then Umar, (RDA) said to Uwais. "Your place is here until I return to Madina and may Allah have mercy upon you. Then I will bring you help from my

provision and some of my clothes. This has been the meeting place between you and me.”

But Uwais (RDA) answered him, “O Commander of the Faithful, there will be no other meeting place, in the knowledge of Allah, between you and me but this one. So tell me what should I do with your provision and what should I do with your clothes? Do you not see that I am wearing a woolen gown and a woolen wrapper, so when do you see me tearing them? Or do you see that my sandals are worn out and torn? When do you see me out wearing them? Between your hand and mine there is a higher barrier which cannot be crossed by a weighty person. So leave these things and Allah will have mercy upon you.”

When Umar (RDA) heard these words, he struck the ground with his stick and shouted out at the top of his voice, “O would that Umar had not been born by his mother, and that she had been sterile”.

Then Umar (RDA) returned to Madinah, and Uwais (RDA) herded his camels back to his tribe.

Not long after this, Uwais left his work as a herdsman and went to Kufah where he continued in his bonds-manship untill Allah, glory be to Him took him back to Himself.

When Umar ibn al-Khattab (RDA) heard that Uwais wanted to go back to Kufah, he said to him, “Where do you want to go to?” Uwais said, “To Kufah.” Umar (RDA) then said, “Shall I write a letter for you to its Governor? Uwais

replied, “I would rather be with the people who are near to my heart.”

Haram ibn Hayyan (a taba-ee) said,” A number of people had spoken to me about Uwais al-Qarani, so hearing that he was then living in Kufah, I went there to find him, for I had no other desire except to see him. I found him sitting by the shore of the Tigris, and I recognized him by the description that I had been given of him. A thin man looked at me, and I stretched out my hand to greet him, but he did not returned my greeting. I felt discouraged but I asked him, “Are you Uwais.” His clothes were poor, and he seemed to be in a state of unwrapped isolation, for it was this state of his which led the ignorant people to say about him that he was mad and deranged. But I knew that his ascetic and surrendered state was that of the true faqir, who does not listen to those who say that such a state is contrary to the Sunnah. Such people are ignorant of the true Sunnah of the Messenger of Allah, which is to leave the material world and the business of creation, and to draw near to one's Lord; to leave all bonds which are other than to Allah, Exalted and Mighty is He.”

Haram ibn Hayyan continued his account of this meeting by saying,” Then I addressed him saying, “May Allah have mercy upon you, O Uwais, and forgive you. How are you?” Then my voice halted. For I could not speak my heart which was moved with deep gentleness towards him when I saw his state and that he had started weeping. I found myself also weeping. “Then Uwais said to me, ‘May Allah greet you. How are you my brother, ibn Hayyan, and who showed you the way

to me? "I answered him, 'It was Allah.'" "He said, 'There is no God but Allah, praise be to our Lord. If it is the Wish of Allah, a thing is done. So this is Allah's Wish.'" I said, 'How did you know my name and my father's name? For my name was Haram ibn Hayyan.' Uwais said, The Knower told me, for my soul knows your soul when my self talks to your self.' For the believers know each other in their love for Allah, even if they never met; and when they come to our resting place, they know each other even if they come from somewhere far distant. "I said, 'Tell me about the Messenger of Allah, "Uwais said, 'I have never seen the Messenger of Allah face to face and I have never been in his presence, but I would give my life for him.

"A little while later he said to me, O son of Hayyan your father has died and soon you will die, going either to the Garden or the Fire. My brother and friend Umar ibn al-Khattab has died,' I said to him, 'May Allah forgive you, but Umar has not died.'" "Uwais said, 'Yes and the people have announced his death, and so has Allah, Mighty and Exalted is He, and He has announced my own death. For you and I are both of the dead.'" "Then he prayed upon the Prophet (ﷺ) and murmured some short invocations. "Then he said, 'This is what I leave you, the Book of Allah and the Sunnah of the Prophet (ﷺ) and you should always remember death, and this should never ever leave your heart for a moment. Haram ibn Hayyan said, "I deeply wanted to walk with him for an hour, but after that he did not allow me anymore, so I left him and I started to weep and he also wept.

Some said that when night come, Uwais (RDA) would say, "This night is for prostrating." Then he would prostrate until morning. And also when night come he would distribute the food in his house to the poor and he would say, "O Lord, If someone dies this night out of hunger, excuse me, and if so someone dies naked, excuse me."

Shaikh Abdullah Ad-Daghistani's vision of Uwais al-Qarani:-

"After Shaikh Sharafuddin passed, and I was awaiting an opening to emigrate from Turkey, I was in a seclusion in the mosque next to the tomb of my shaikh, praying one night before Fajr. It was a cold and snowy night. I could feel the coldness in my bones. I could hear the quiet falling of the snow on the trees and the howling of wolves in the woods. I heard a voice calling my name, 'Abdullah Effendi.' I looked around but saw no one. Then I heard the voice again calling out 'Abdullah' I looked again, but again could not see anyone. I knew it was the voice of my shaikh. The warmth of that voice energized me and I ran outside without even putting on my shoes or my woolen cloak. I saw my shaikh in a brilliant vision standing on the hill. He called to me and said, 'Abdullah Effendi, come.' I did not even think to put shoes on. I walked on the snow and could feel warmth from the Divine Love emanating from his spirit. As I reached him he said, "My son tonight I have been ordered to take you to the presence of Sayyidina Uwais al-Qarani (RDA) by the order of the Prophet (ﷺ).

"Then he said, 'My son, take my hand. I was very happy to take the hand of my

Shaikh and as soon as I took his hand I found myself in the association of saints, in the presence of the Prophet (ﷺ) and Sayyidina Uwais al-Qarani (RDA) sitting there. We entered and found there were two places left for us to sit. We gave our respect and took our places,”

Then Sayyidina Ali (RDA) stood up and said, ‘For the first time we are revealing this secret to the association of saints. Only now have we received the permission from the Prophet (ﷺ) for the secret to appear. “I saw present in the gathering the 7007 Naqshbandi saints.

Sayyidina Ali said addressing the association, and specially me, ‘When the Prophet (ﷺ) was passing away he called Sayyidina Umar and me to his presence and said, After I die, you takes the clothes I am wearing when I pass away, as a trust from me to Uwais al-Qarani (RDA). You will find Uwais in such and such a place.

We went as the Prophet (ﷺ) had directed us and looked for Uwais al-Qarani. We went to that place and we saw in the distance a man sitting with his back to us. We approached. When we came near without turning around he said, O Ali, O Umar, give me my trust. Immediately we handed him the robe of the Prophet (ﷺ). He stood up, kissed the robe, put it on his head then put it to his heart and said, I accept, I accept, I accept. “We wondered why he was kissing the robe and saying these words, because he had never seen the Prophet (ﷺ) in all his life. But we were hesistant to ask.”

In this state of wonderment, Sayyidina Umar asked Sayyidina Uwais, ‘What is

the significance of that robe we brought to you?’ He said, O Umar that is one of the biggest secrets which will not be revealed to people until the Last Days of his Ummat. While the Prophet (ﷺ) was passing away, he was asking for intercession for his Ummat.”

Then he said, His Ummat includes all human beings. And that is why Allah said, ‘Say(O Prophet) O mankind, I am a Messenger to you all from Allah, to Whom belongs the Kingdom of the heavens and the earth. (7:158). The Prophet (ﷺ) asked for intercession and Allah gave permission. He was interceding for every individual that Allah created. As he was asking he was sweating and each drop of sweat represented one human being. He took on the burdens of each person. Until he was satisfied that Allah had forgiven every one, then he left this world. And the symbols of that forgiveness are the drops of sweet which are soaked in this robe.

“This robe was given to me because the Prophet (ﷺ) wanted to tell me, O Uwais, I am passing to you the Divine Knowledge to clean the Ummah after they make sin you must pass that power to your successors from me to you and from you to them.”

And Sayyidinah Ali said that Sayyidina Uwais al-Qarani said, ‘I didnot see the Prophet (ﷺ) physically, but in every moment of every day I was with him during his life. I received from him every matter of importance for his Ummat. I am going to transmit that secret to the many successors and inheritors among Allah’s saints. Without a physical connection but

through a spiritual connection they will receive the secret of the cleansing power and revive it in every century until the Day of Judgment.

Then Sayyidina Ali said to the association of saints but directing his speech to me, what is passed to you and to many saints before you is from that Uwaisi power. This is the first time that secret has been revealed by permission of the Prophet (ﷺ).

Then my Shaikh said to me, O my son, now you can go back to your seclusion. As soon as he said that, I found myself entering the mosque and feeling the cold again.

Khawaja Uwais Qarani (RDA) was martyred in the year 37 AH in the battle

of Saffein while accompanying Amir ul Momenin Hazrat Ali. Ibn Battotah mentions that his tomb is in Damascus and is a place of Pilgrimage for people of all classes. Hazrat Ali Hujwiri writes in his Kashf-ul-Mahjub: In the battle of Saffein in agreement with Hazrat Ali (RDA) he fought with enemies until he was martyred in that battle. He lived a praiseworthy life and died in prosper.

Uwaiysi Sufis live around the world from the borders of Bangladesh to South Russia, Europe and the U.S.A. Among the well known practices for the Uwaiysi Sufis is being watchful over the heart as it was said by the Uwaisys himself: your heart will return to you.

(Courtesy: Mujallah Ma'arif-e-Auliya, Auqaf Dept, Punjab)

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THE INCLUSION OF ORGAN DONATION IN ONE'S WILL

Abul Fadl Mohsin Ebrahim

Al Wasiyyah is the Arabic equivalent of what is termed today as the will. The drafting of a Will during one's lifetime is divinely ordained. The Qur'anic imperative in this regard is as follows:

"O you who believe! When death approaches any of You, (take) witnesses among yourselves when making bequests, – two just men of your own (brotherhood) or others from outside if you are journeying" (5:106)

Likewise, the Prophet Muhammad (ﷺ) has also emphasized the need to write down one's Will. He is reported to have said:

"It is not right for any Muslim person, who has anything to bequeath, that he may pass even two nights without having his last will and testament written and kept ready with him." (Sahih-al-Bukhari)

However, it ought to be noted here that according to Islamic Law, the proportionate respective shares that the legal heirs receive from the deceased's estate are neither dependent on a Will nor on any other direction of the deceased. Rather, these shares are governed by certain rules that have been laid down in the Islamic Law of Succession. Thus, what can be included in a Will are certain specific stipulations, for example that which relate to the affairs of the testator's young children, facilitating the marriage of the testator's daughters, and the

devolution of one third of the testator's estate, in favour of particular person or a charitable institution.

Today the modern science has made it possible to harvest the organ of the deceased and to transplant it into the living for the purpose of improving the quality of life. The question that arises here is whether it is permissible for the Muslim testator to include organ donation in his/her will?

In view of the fact that any explicit nass (text) exists neither in the Qur'an nor in the Sunnah regarding this question, differences of opinion prevail among Muslim scholars.

Negative Resolution

The Islamic Fiqh Academy of India, during its Second Fiqh Seminar held between 8-11 December 1989 at the Hamdard Convention Centre, New Delhi, India, resolved that if a person has directed that after one's death one's organ should be used for the purpose of transplantation (testamentary disposition, as is commonly known), it would not be considered as wasiyyah (Will) according to *Shari'ah*.

The plausible factors/considerations that may have influenced the adoption of this negative resolution pertain firstly to the concept of human organs as amanah (trust endowed to humans by their Creator) and secondly to the stance that human

organ is invaluable.

i. Human Organ: An *Amanah*

There are Muslim jurists who regard the human body (including its parts) as an amanah (trust). Therefore, since a human being does not own his body, he cannot make a gift in respect of any part of his body either during his lifetime or after death. Thus to include organ donation in one's will would not be in order since one cannot give away that which one does not legally own.

ii. Human Organ: Invaluable

The testator's estate is termed in Arabic as mal mutaqawwam (asset upon which a price can be set for it). Muslim jurists are of the opinion that a human being's person (organs included) is mal ghayr mutaqawwam (invaluable i.e., no price can be set for it). Thus it logically follows that since no price can be set for human organ, the inclusion of its donation in one's Will would be regarded as null and void.

Positive Resolutions

The Council of the Islamic Fiqh Academy of the Muslim World League; Makkah, Saudi Arabia, at its eighth working session (28 *Rabi al Akhir* 7- *Jumada al Ula* 1405 *Hijri* / 19-28 January 1985), resolved that it is permissible in Shariah to remove an organ from a dead person and transplant it into a living recipient on the condition that the donor was sane (mukallaf) and had wished it so.

The Council of the Islamic Fiqh

Academy of the Organisation of Islamic Conference (OIC), during its Fourth Session held in Jeddah, the Kingdom of Saudi Arabia, from 6-11 February 1988, resolved that it is permissible from the Shariah point of view to transplant an organ from the body of a dead person if it is essential to keep the beneficiary alive, or if it will assist in restoring a basic function of the body, provided it has been authorized by the deceased or by his heirs after his death or with the permission of concerned authorities if the deceased has not been identified or has no heirs.

The above (positive) resolutions, we may safely assume, provide a valid theoretical basis for the inclusion of organ donation in one's Will.

The considerations that have played a major role in influencing the adoption of the positive resolution relate to what is termed as al Ithar (altruism - generosity towards humankind) and al darurah (the rule of necessity).

i. Al-Ithar (Altruism)

There are Muslim scholars who hold that a living person's gesture in willing to donate his/her cornea, for example, after death has taken place should be viewed as an act of altruism. After all, through corneal transplant the donor would in effect have made a noble contribution in restoring the sight of another fellow human being suffering from corneal blindness.

ii. Al-Darurah (The Rule of Necessity)

Dr. Tanzil-ur-Rahman, a former Chief Justice of Islamic Shariah Court of

Pakistan, is of the opinion that the inclusion of corneal donation, for example, into one's Will may be held permissible on the basis of the rule of necessity. He explains that the rule of necessity is based upon the juridical principle of *al-Istihsan* (juristic preference), that the needs of the living are given preference over that of the dead. Thus, the inclusion of organ donation in a Muslim Will could to be a positive step in resolving organ donation shortages worldwide.

The enforceable nature of such a Will

The Islamic Fiqh Academy of India, as pointed out above, resolved that any direction cited in the Will pertaining to the donation of one's organ for transplantation would be invalid and should not be honoured.

Dr. Tanzil-ur-Rahman is of the view that once a person has included organ donation in his/her Will, it will be valid and enforceable in Shariah, subject to the following conditions:

- (i) The donation (by Will) is motivated purely for human good and be without any remuneration, consideration or compensation whatsoever.
- (ii) The legatee's (donee's) be genuine

and in the nature of extreme and dire necessity, having no alternative treatment, duly certified by two Muslim medical practitioners of integrity.

(iii) The legator (donor) leaves behind no heir. In case there is an heir, obtaining his consent, after death, shall be necessary. If any one of the heirs, there being more than one heir, does not consent to it, the Will shall not be executed.

(iv) In case the Will is in respect of eyes of the dead body, the said eyes be taken out or separated from the body, after certification of death by two Muslim medical practitioners of integrity, to the extent of the need as per Will, only before burial of the dead body and no insult not unnecessary disfiguration should be done to the dead body.

Insofar as who would have the jurisdiction to assent to the donation of the dead person's organ in the event that no such clause has been stipulated in the deceased's Will, the Council of the Islamic Fiqh Academy of the Organisation of Islamic Conference and Dr. Tanzil-ur-Rahman concur that the legal heirs have the right to assent to that.

ہو سکتا ہے مگر اس کا اطلاق انسانوں پر کبھی نہیں ہو سکتا۔
جب ہم ایک فرد کو محض ایک قوم کا جز سمجھتے ہیں تو اس
سے انسان اور خدا کے درمیان تعلقات کی خود بخود نفی ہو جاتی
ہے اور خدا پرستی کی جگہ قوم لے لیتی ہے۔

مجھے اس ضمن میں آخری بات جو کہنی ہے وہ یہ ہے کہ
تمدن سے شہینگر کے نقطہ نظر کے حامی اس حقیقت کو نظر انداز
کر دیتے ہیں کہ تمدن کی ترقی اور تنزل سب اضافی باتیں ہیں۔
ترقی کا تعین آدرش کی روشنی میں ہی کیا جاسکتا ہے کہ ایک تمدن
ایک غیر مسلم کے نقطہ نظر کی ترقی کے اعلیٰ مدارج پر فائز ہو۔ مگر
ایک مسلم کی نگاہ میں وہ حالت نزع میں گرفتار ہو۔ مثال کے طور
پر غیر مسلم مورخین اور بعض مغرب زدہ مسلم مورخین بھی اسلامی
تمدن کی ترقی کا زمانہ وہ سمجھتے ہیں کہ جب اس کے پیروؤں کو
جمشید اور قیصر و کسریٰ کے شاہانہ اختیارات ملے۔ جب انہیں
خسروانہ جلال اور غیر مسئول اقتدار نصیب ہوا۔ جب ان کے
ہاں فنون لطیفہ نے ترقی کی۔ مگر ایک مسلمان کے نزدیک وہی
دور اسلامی تمدن کے زوال کا تھا۔ اسلامی تمدن پر اس سے زیادہ
اور منحوس گھڑی نہیں آئی کہ اس کے داعیوں کی زندگی نے
دنیاوی لذائذ کے محور پر گھومنا شروع کر دیا اور ان کی آنکھوں
سے ان کا حقیقی نصب العین اوجھل ہو گیا۔ تمدن کے عروج و
زوال کا فیصلہ نصب العین کی عدالت میں ہی کیا جاسکتا ہے۔
اس لئے ہم ترقی اور تنزلی کے متعلق کوئی حتمی اور معروضی معیار
پیش نہیں کر سکتے۔

یہ بگاڑ صرف قومی اخلاق میں رونما نہیں ہوا۔
انفرادی زندگی میں بھی اس کی ہلاکت انگیزیاں کم نہیں۔ زندگی
میں حق پرستی کے لئے چھوٹے سے چھوٹا گوشہ بھی باقی نہیں رہا۔
قلب و روح کی جگہ دنیاوی ہوس نے لے لی جس سے زندگی کی
تمام بلند و لطیف حقیقتیں اوجھل ہو گئی ہیں اب مدت سے ہاتھ
غیب کی زبان پر ہے

نڈھونڈ اصل دل کو اب کہ جوش قلم فدا

متاع درد جن میں تھی وہ کشتیاں ڈبو چکا

خدا طلبی کے بجائے اب اس کڑے پر دنیا طلبی کا دور
ہے۔ بالشت بھر پیٹ نے دنیا کی ساری وسعتیں گھیر لی ہیں۔
خدا اور آخرت سے یقین بالکل اٹھ گیا۔ دل کی روشنی بجھ گئی
ہے۔ نفس کی آگ بھڑک اٹھی ہے۔ انسان محض اغراض کا بندہ
بن کر رہ گیا ہے۔ دور جدید کے ایک مورخ آرملڈ ٹوین بی (A.
Toynbee) نے اپنی کتاب Civilization on Trial
میں لکھا ہے: ”جب ہم یہ اصول تسلیم کرتے ہیں کہ ایک
فرد سماج کے لئے ہی زندہ ہے تو اس سے انسانی زندگی کا کعبہ
مقصود ہی بدل جاتا ہے۔ اب انسانی زندگی میں سب سے
اہم چیز افراد کی روحانی نشوونما نہیں بلکہ قوموں کے اقتدار میں
اضافہ ہوتا ہے۔ یہ نقطہ نظر کسی طرح بھی درست نہیں۔ اگر اسے
صحیح جان کر ہم اس کے مطابق عمل کرنا شروع کریں تو دنیا میں
اس سے سنگین قسم کی بد اخلاقی جنم لے گی۔ یہ نظریہ کہ فرد سماج کا
ایک بے جان حصہ ہے۔ کیڑوں مکوڑوں کے متعلق تو درست

کے مابین تعلقات کی بنیاد قرار نہیں دے سکتے۔ یہ نظریہ انفرادی معاہدہ عمرانی (Individualistic social Contract) کی طرح تعلقات کے ایک پہلو کی یکسر نفی کرتا ہے۔

فرد کو سماج کے طوفان میں گم کر دینے کے نتائج آج کس صاحبِ خرد سے پوشیدہ ہیں۔ سلطنتوں کی سلطنتیں ایک دوسرے سے برسرِ پیکار ہیں۔ قومیں ہر اصول کو پس پشت ڈال کر دنیا میں اپنی خداوندی کی ساکھ بٹھانے کی سعی کر رہی ہیں۔ ریاست کی دیوی کے سامنے انسانوں نے ہر قیمتی متاع کو لا کر ڈھیر کر دیا ہے۔ قوم کی خاطر کوئی بڑی سے بڑی بے اصولی بھی ایسی نہیں رہی جس کو جائز نہ سمجھا گیا ہو۔ پروفیسر سی۔ ای جوڈ نے اس کے نتائج کا ذکر کرتے ہوئے اپنی کتاب A Guide to Modern Wickedness میں کہا ہے کہ: ”قوم اپنی ذات میں ایک قانون ہے اور اس کی پالیسی میں کوئی چیز مانع نہیں ہونا چاہیے۔ حق وہ ہے جو اس کے لئے نفع بخش ہے۔ اخلاق وہ ہے جو اس کیلئے ضروری ہے۔ ہر فرد نے کہا ہٹلر جو کچھ فیصلہ کرتا ہے وہ صحیح ہے اور ابد تک صحیح رہے گا۔ حق کا معیار یہ ہے کہ جرمن قوم کو اس سے نفع ہو۔ باطل وہ ہے جس سے جرمن قوم کو نقصان پہنچے۔ مسیحی اور اخلاقی تعلیمات حکومت کے خارجی تعلقات پر منطبق نہیں ہوتیں۔ طاقت و غلبہ کے حصول یا اُن کی حفاظت کے لئے ایسے وسائل اختیار کرنے میں کوئی حرج نہیں جو اخلاق و شرافت سے موافقت نہ رکھتے ہوں۔ اس طرح قومیت ریاست کو معبود بنا دیتی ہے۔“

میں سے ہیگل اور مارکس نے تو ایک فرد کو ریاست کی بھیئت چڑھا کر اس کی انفرادیت کو بالکل ختم کر دیا۔ شینگلر نے تمدنوں کی زندگی اور موت میں جبریت کا عنصر غالب سمجھتے ہوئے نہ صرف سماج میں قنوطیت کا بیج بویا بلکہ انفرادی زندگی میں ترقی کے سب راستوں کو مسدود کر کے اسے یکسر تاریک بنا دیا ہر فرد تمدن کا محض ایک خلیہ (Cell) ہونے سے اسی کی زندگی کی مدد و جزر کے ساتھ بہنے پر مجبور ہے وہ کوئی الگ راستہ اختیار نہیں کر سکتا اگر تمدن موت کی آغوش میں دم توڑ رہا ہے تو اس کے علمبرداروں کی زندگی پر موت کی سی کیفیت کا طاری ہونا بالکل طبعی بات ہے لیکن افراد کے ساتھ اس سے زیادہ نا انصافی اور کیا ہو سکتی ہے کہ انسانوں کو اس قدر مجبور اور بے بس کر دیا جائے۔ (R. M. Maelver) نے اپنی

کتاب سماج (Society) میں لکھا ہے: ”اس نظریہ میں انسان کی انفرادیت سے پورا انصاف نہیں کیا گیا۔ یہ کہنا بالکل غلط ہے کہ سماج ہی ایک فرد کے اندر زندہ ہوتا ہے اور سانس لیتا ہے اور ہمارا شعور صرف سماجی شعور (Social Consciousness) کا مظہر ہے۔ سماج دراصل افراد سے زندہ ہے۔ یہ دعویٰ بڑا ہی گمراہ کن ہے کہ ہمارا رشتہ سماج میں اس قسم کا ہے جس طرح کہ پتوں کا درخت یا خلیہ (Cell) کا جسم سے۔ سماج کا لفظ اس وقت بالکل بے معنی ہے جب تک ہم فرد کی انفرادیت کو حقیقت اور اکیلی تسلیم نہ کریں۔ اس حیاتیاتی نظریہ کی خواہ کتنی ہی اہمیت ہو ہم اسے سماج اور افراد

داخل ہے۔

سے ہے۔ رہے وہ علوم جو انسان کا بحیثیت صاحب ارادہ و

اختیار مطالعہ کرتے ہیں تو ان کی حیثیت ان کی نظر میں قیاس آرائی سے کچھ زیادہ نہیں۔ شپنگلر پہلے گروہ سے تعلق رکھتا ہے۔

اس نے انسان پر بحیثیت وجود عضوی کے غور و فکر کیا اور اس سے یہ نتیجہ اخذ کیا کہ تمدن بھی ایک فرد کی طرح طفولیت، جوانی اور

بڑھاپے کی منازل سے گزر کر موت کے آغوش میں ہمیشہ کے لئے سو جاتا ہے۔ شپنگلر نے بھی حیاتیات کے ماہرین کی طرح

انسان کے اس حصے کو یکسر فراموش کر دیا جس کا تعلق اختیار (Freewill) سے ہے۔ لیکن انسان کے صرف حیوانی پہلو کا

مطالعہ پورے انسان کا مطالعہ نہیں ہو سکتا۔ صرف ایک پہلو سے اس پر بحث نہ صرف ادھوری ہوگی بلکہ اس میں بہت سی خامیاں

بھی موجود ہوں گی۔ اسی طرح تمدن کے متعلق وہ نظریہ جس میں قوموں کی قوت ارادی کو نظر انداز کیا گیا ہو، وہ کبھی بھی صحیح

نہیں ہو سکتا، تاریخ ہمیں بتاتی ہے کہ انسانی فکر و عمل نے بعض اوقات واقعات کے دھارے کا رخ بالکل بدل کر رکھ دیا ہے۔

انسانوں نے اپنی ہمت سے دم توڑتے تمدن کو نہ صرف چند دن کیلئے سنبھالا دیا بلکہ اسے پھر سے شباب بھی عطا کیا۔

اسی غلطی کا ایک دوسرا پہلو اس سے زیادہ افسوسناک ہے جن لوگوں نے بھی سماج کو نظام جسمانی سمجھتے ہوئے افراد کو

محض غلیہ قرار دیا انہوں نے حقیقت میں ایک زبردست ٹھوکر کھائی ہے۔ ہیگل، مارکس، شپنگلر اور اسی نوع کے دوسرے

فلسفی اور ماہرین عمرانیات سب اسی غلط فہمی میں مبتلا ہیں۔ ان

اس سے یہ واضح ہے کہ تمدن کے تصورات دھارے کی طرح بہتے رہتے ہیں مگر جب اسے ارد گرد سے پانی ملنا بند

ہو جاتا ہے اور اسے خود بھی ریتیلی اور بنجر زمین میں سے گزرنا پڑتا ہے تو وہ کمزور پڑ جاتا ہے۔ اس کے صاف کرنے کا کوئی

خطر خواہ انتظام نہ کیا جائے تو اس میں مختلف چیزیں مل کر صاف پانی کو گدلا بنا دیتی ہیں۔ اس کے برعکس اگر اس

دھارے کو برابر پانی ملتا رہے اور مناسب تدابیر سے اس کو صاف رکھنے کا بندوبست کیا جاسکے تو وہ اپنی اصل شکل میں ایک

غیر معین مدت تک زندہ رہ سکتا ہے۔ مگر اس کے حفظ و بقا میں اصل اور فیصلہ کن قوت وہ لوگ ہیں جو اس کو جاری رکھ کر اس

سے فائدہ اٹھانے کے متمنی ہیں۔ شپنگلر نے تمدن کو سمجھنے میں ایک زبردست غلطی

جو کی ہے وہ یہ کہ اس نے ہیگل اور مارکس کی طرح ہر دور کو ایک وجود عضوی (Organism) قیاس کرتے ہوئے اس کے

مطابق تمدن کے عروج و زوال کے اصول وضع کیے ہیں۔ اس غلطی کا سرچشمہ دراصل سائنس کا وہ بحر ان ہے جس نے پورے

یورپ کو اپنی لپیٹ میں لے رکھا ہے۔ مادی ترقی کی وجہ سے یورپی مفکرین اب یہ یقین کرنے لگے ہیں کہ دنیا میں جو کچھ ہے

صرف مادہ ہے۔ چونکہ مادے کو مقدار اور خصوصیات کے لحاظ سے ناپا اور جانچا جاسکتا ہے، اس لئے ان کے نزدیک صرف

وہی علوم قابل قدر ہیں جن کا تعلق انسانی زندگی کے حیوانی پہلو

ہو گیا۔ جب دین کو سر بلند رکھنے کا عزم ان میں باقی نہ رہا یا دوسرے الفاظ میں جب مسلمانوں نے دوسری دلچسپیوں میں گم ہو کر غایت الغایات کو نظر انداز کر دیا تو ان کے فکر میں اب اتنی حرارت باقی نہ رہی کہ وہ دوسری اقوام کی تحقیقات کو پگھلا کر اپنے سانچوں میں ڈھال سکتے بلکہ دوسری اقوام نے اپنی زندگی کی حرارت سے مسلمانوں کو جھلسا دیا۔ اور اس قوم کے کمزور پڑ جانے سے اس کے افکار بھی کمزور پڑ گئے مگر وہ دنیا سے مٹ نہ سکے بلکہ کسی نہ کسی شکل میں دنیا میں باقی رہے۔

دنیا میں ہر قوم کی اپنی روح ہوتی ہے جس کی قوت پر اس قوم کی زندگی اور اس کے تصورات کا انحصار ہوتا ہے۔ جب تخلیقی ذہانت (Creative Genius) ماند پڑ جاتی ہے تو اس کے ساتھ وہ قوم اور اُس کے نظریات بھی کمزور پڑ جاتے ہیں قوم کے افراد تو کچھ مدت گزرنے کے بعد دنیا سے نیست و نابود ہو جاتے ہیں۔ مگر ان کے پیش کردہ افکار دبی ہوئی چنگاریوں میں موجود رہتے ہیں اور جب بھی انسانوں کا کوئی گروہ عمل کے جوش سے ان کو ہوا دیتا ہے تو وہ فوراً بھڑک اٹھتے ہیں۔

انسان بھی پیدا کیے جائیں جن کی ذہنی ساخت انوکھی ہو۔ ان کی شعوری اور لاشعوری قوتیں نرالی ہوں۔ ان کے محرکات بالکل الگ ہوں اور احساسات بالکل نئے ہوں۔ مگر ظاہر ہے کہ دنیا میں ایسا کبھی نہیں ہوتا۔ انسان کی بنیادی فطرت میں آج تک کوئی قابل ذکر انقلاب نہیں آیا۔ لہذا اس کی زندگی کے اصول بھی لازماً وہی ہونے چاہئیں جس سے ان کی فطرت کسی حد تک پہلے سے آشنا ہو، ورنہ اس کے لئے زندگی سراپا عذاب بن جائے گی۔ علامہ اقبال مرحوم نے اپنی کتاب ”اسلامی الہیات“ کی جدید تشکیل میں لکھا ہے: ”ہمیں اس حقیقت کو نہیں بھولنا چاہئے کہ زندگی سراپا انقلاب اور تغیر ہی نہیں بلکہ اس میں بہت سے ماضی کے عناصر بھی محفوظ ہوتے ہیں۔ جب انسان تخلیقی قوتوں کو کام میں لا کر زندگی کے نئے تصورات اور مناظر کا کھوج لگاتا ہے تو اپنے آپ کو اس نئے ماحول میں اجنبی محسوس کرتا ہے ہر انسان آگے بڑھتے ہوئے اپنے ماضی پر برابر نگاہ رکھنے پر مجبور ہے۔ دوسرے الفاظ میں ہم یہ کہہ سکتے ہیں کہ زندگی اپنی پشت پر ماضی کا بوجھ لادے ہوئے آگے بڑھتی ہے۔ لہذا معاشرتی انقلاب میں ماضی کی قوتوں کی اہمیت کو نظر انداز نہیں کیا جاسکتا۔ کوئی قوم بھی ماضی کو پس پشت نہیں ڈال سکتی۔“

انسانی اخلاقیات دراصل وہ عالمگیر سچائیاں ہیں جن کو سب انسان جانتے ہیں۔ نیکی اور بدی کوئی چھپی ہوئی چیزیں نہیں کہ انہیں کہیں سے ڈھونڈ کر نکالنے کی ضرورت ہو۔ وہ تو ہر انسان کی ایسی جانی پہچانی چیزیں ہیں جن کا شعور آدمی کی فطرت میں

دنیا کا ہر تمدن ماضی کے لٹن ہی سے جنم لیتا ہے۔ البتہ اس کی پرورش حال کی گود میں ہوتی ہے۔ دنیا میں کبھی ایسا نہیں ہوا کہ یکا یک ایک ایسا تمدن معرض وجود میں آئے جس کا کوئی تعلق ہی گزرے ہوئے تمدنوں سے نہ ہو۔ یہ تو اسی صورت میں ممکن ہے کہ ہر نئے تمدن کے ساتھ دنیا میں بالکل نئے

ان کی زندگیوں کو گرماتا رہا۔ ان کے افکار میں اتنی حرارت تھی کہ دوسرے نظریات کو اپنے ہادی برحق کی تعلیم کے مطابق ڈھال لیا کرتے تھے اور ہر چیز کو جوں کا توں قبول نہ کرتے بلکہ جب بھی کچھ لیتے تو اسے اتنا پاک اور مصفا کر لیتے کہ اس میں جہالت کی کوئی آلائش تک باقی نہ رہتی۔

عبد حاضر کے ایک مستشرق نے اس حقیقت کا ان الفاظ میں اعتراف کیا ہے: ”اسلامی تعلیمات کا دائرہ بڑا وسیع ہے۔ سوائے مشرکانہ عقائد کے باقی ہر چیز اس کے دائرہ کے اندر آ سکتی ہے اور مسلمان جائز افکار کو وقتاً فوقتاً قبول کرتے رہے ہیں البتہ وہ ان کو اپنے رنگ میں رنگ لیتے اور ان کی نشوونما بھی اپنے ڈھنگ پر کرتے تھے۔“

اسلامی تعلیمات کی اس جذب کن خصوصیت (Azsimilative Character) کا ذکر اسلام کے ایک اطالوی نقاد پروفیسر (Horgronje) نے بھی کیا ہے، اس نے کہا: ”محمّدؐ کی تاریخ کا مطالعہ کرنے سے ہمیں عجیب الجھن پیش آئی ہے۔ ایک طرف تو مسلمان علماء معمولی اختلاف کی بناء پر ایک دوسرے پر کفر کے فتوے لگاتے ہیں مگر دوسری طرف یہی لوگ مقصد کی یگانگت کی وجہ سے اپنے پیشروؤں کے اختلافات مٹاتے بھی رہتے ہیں۔“

مگر یہ صورت ہمیشہ قائم نہ رہ سکی۔ جب مسلمانوں نے اپنے خدا سے منہ موڑ کر دنیاوی لذائذ سے اپنا رشتہ جوڑنا سیکھا۔ جب اُن کے اندر جہاد کا ولولہ اور فکر و تحقیق کا جذبہ ختم

(Modernism) کے خواہ کتنے ہی رنگین لباس پہن کر آئیں مگر دیکھنے والی آنکھیں پہچانتی ہیں کہ ان سطحی موجوں کے نیچے ایک خاموش طوفان انقلاب کی حیثیت میں موجود ہے۔ سطح بین آنکھیں صرف اوپر تیرنے والے خس و خاشاک۔ لہروں اور روؤں، گردابوں اور بھنور دیکھنے میں مصروف رہتی ہیں مگر یہ نہیں دیکھتیں کہ نیچے کس قدر گہرائی ہے اور اس میں کون کون سی طاقتیں سرگرم عمل ہیں۔ اگر اسلامی تمدن کے اثرات کا مطالعہ مقصود ہو تو آپ اسلامی تہذیب مصنف خدا بخش (Islamic Civilization by Khuda Bux)، ترکہ اسلام مرتبہ تھامس آرنلڈ (The Legacy of Islam by Thomas Arnold)، مسلمان کلچر از وی دی بارٹولڈ (Muslim Culture by V. V. Bartold)، ہندوستانی تمدن پر اسلام کے اثرات از ڈاکٹر تارا چند (Influence of Islam on Indian Culture by Dr. Tara Chand)، کو دیکھیں۔ اس سے آپ کو اسلامی تمدن کے جدید تہذیب پر گہرے اثرات کا ایک ہلکا سا اندازہ ہو سکے گا۔ مگر یہ یاد رہے کہ صرف مسلمانوں سے ہی پوری دنیا نے اخذ نہیں کیا بلکہ اس کے برعکس مسلمانوں نے بھی دوسرے تمدنوں سے بہت کچھ سیکھا۔ سیکھنے کے ڈھنگ البتہ ہر دور میں مختلف رہے جب تک مسلمانوں کو اپنے مقصد کی لگن بے تاب کرتی رہی، جب تک وہ توحید کے نشہ میں سرشار رہے، جب تک قرآن پاک کا بنایا ہوا نصب العین

تاریخ کا حیاتیاتی نظریہ

عبدالحمید صدیقی کی کتاب ”اسلام کا فلسفہ‘ تاریخ“ سے اقتباس

مسلمان جب تک ذہنی، اخلاقی اور سیاسی اعتبار سے دنیا میں غالب رہے اس وقت تک ان کے نظام فلسفہ نے کسی کو سر اٹھانے کا موقع نہ دیا۔ جب تک یہ لوگ اپنے فکری نظام کے اندر تحقیق و ایجاد کی تازہ ہوا داخل کرتے رہے اس وقت تک دنیا میں ان کے تصورات غالب رہے حسن اور قبح، نیکی اور بدی، غلط اور صحیح کا معیار جو مسلمانوں نے مقرر کیا وہ شعوری یا غیر شعوری طور پر تمام دنیا کے نزدیک معیار قرار پایا اور تصدایا اضطراب اُ دنیا اپنے افعال و اعمال کو انہی کے پیش کردہ معیار کے مطابق ڈھالتی رہی۔ مگر جب مسلمانوں میں ارباب فکر و اصحاب تحقیق پیدا ہونے بند ہو گئے۔ جب انہوں نے سوچنا اور دریافت کرنا چھوڑ دیا۔ جب وہ اکتسابِ علم اور اجتہادِ فکر کی راہ میں تھک کر بیٹھ گئے تو دنیا کی امامت سے ہٹا دیے گئے۔ ان کی اس شکست سے ان کے نظریات بھی مغلوب ہوئے۔ مگر یہ نظریہ ناپید نہ ہونے اور اپنے سہاروں کے مٹ جانے کے بعد بھی آنے والے افکار کو برابر متاثر کرتے رہے۔ البتہ ان میں وہ دم خُم باقی نہ رہا جو انہیں اپنے ماننے والوں کے غلبہ کے ساتھ نصیب تھا۔

تاریخ کے اوراق اس حقیقت پر گواہ ہیں کہ دنیا میں

بُت پرستی اور شرک کا ہمیشہ کے لئے بے وقعت اور ذلیل ہو جانا اسلام کی دعوتِ توحید ہی کا نتیجہ تھا، لوگوں کو اپنے اپنے مذاہب سے شرم آنے لگی اور ان سے وہ اپنے آپ کو بُری ثابت کرنے کی کوشش کرنے لگے، یا پھر اپنے مذہب کے شرکاء نہ اجزاء و اعمال کی تاویل اور توجیہ اور اس کی تشریح کی ایسی کوشش کرتے کہ ان کے عقائدِ توحید سے ملتی جلتی چیز نظر آنے لگے۔ عیسائیوں میں ایسے گروہ پیدا ہوئے جو حضرت مسیح (علیہ السلام) کی الوہیت کا انکار اور عقیدہٴ تثلیث کی توحیدِ نما تشریح کرتے تھے۔ ان میں ایسے مصلحین بھی پیدا ہوئے جو عیسائیوں کے مذہبی گروہ اور اہلِ کلیسا کے اللہ اور بندے کے درمیان وساطت کے منکر ہو گئے۔ یورپ کی مذہبی تاریخ اور مسیحی کلیسا کی تاریخ کا گہری نظر سے مطالعہ کیا جائے تو اسلام کے ذہنی اثرات کے اور بہت سے نمونے ملیں گے۔ خود لو تھر کی مشہور تحریک اپنے نقائص کے باوجود اسلام سے متاثر تھی اور مؤرخین کو اس کا اعتراف ہے کہ اس کے بانی پر اسلامی تمدن کے اثرات پڑے۔

اسلامی تمدن کی یہ لہر برابر بڑھتی رہی اور زمانہ (ساری کوششوں کے باوجود) اسے دنیا سے مٹا دینے میں کامیاب نہ ہوا۔ دورِ حاضر کی اصطلاحی تحریکات ”ماڈرن ازم“